This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

The MISSION OF THE CHURCH

By

WILLIAM CHAUNCY LANGDON

BV
2575
.L3
1921

HARVARD
DIVINITY
SCHOOL
Andover-Harvard
Theological Library

To the Rev. Dr. William N. Guthrie,
creative scholar, artist and pastor,
from William Channing Langdon
January 23, 1924.

The Mission of the Church

A CELEBRATION FOR THE CENTENNIAL OF THE MISSIONARY ORGANIZATION OF THE CHURCH AND THE SEMICENTENNIAL OF THE WOMAN'S AUXILIARY

By

WILLIAM CHAUNCY LANGDON

THE PRESIDING BISHOP AND COUNCIL
PROTESTANT EPISCOPAL CHURCH
281 FOURTH AVENUE, NEW YORK
1921

13V
2575
.L3
1921

COPYRIGHT, 1921, BY
THE DOMESTIC & FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

FOREWORD

One hundred years ago the missionary work of the Church was started in a definitely organized and coordinated manner. Fifty years ago the cooperation in that work of the women of the Church was similarly coordinated and organized as a part of it. *The Mission of the Church* has been written for general use on the occasion of this Centennial and Semicentennial. It is a religious service, constructed according to the laws of the lyric drama. It will be found to be suitable for presentation in the Church itself. Indeed, it can be properly presented only in the Church. In writing it, there has continually been borne in mind the possibility for eliminations and amplifications such as would make it practicable for use in any Church, large or small, urban or rural, whether as simple and plain as an Upper Room or architecturally as glorious as the greatest Cathedral. Within the fixed plan of its structure, and obedient to the main flow of the feeling as determined by the spoken words, allowance is made, as is necessary, for a very wide degree of liberty in order to conform to local conditions, in the number and character of the personnel and in the detail of the dramatic action. Thus, for example, while in the text, for the sake of being definite, the Foreign Mission Field is represented by the Chinese, in any Parish, if preferred, that Field can be represented by the Japanese, by the Liberians, by the Filipinos, by the Cubans, by the Mexicans, or by the Eskimos. So too the number used may be large or small according to the size of

the Church and the number available to take the parts. Finally the details of the very simple dramatic action called for will be somewhat different according to the manners and customs of the people chosen to stand for the two great Mission Fields, the Domestic and the Foreign.

The speaking and the reading are confined to only three persons, the three Voices that represent three elements or aspects of religious life,—the Voice of Divine Mediation, the Word of God, and the Appeal of the Human Spirit. The parts of the attendant Angels can and should be omitted in smaller Churches. The parts of the Missionaries and of those to whom Missionaries are sent may be enacted, as has been said, by smaller or by larger numbers. These matters are given attention in a pamphlet on the producing, as also such matters as Lighting and Costuming. In this pamphlet also is included copy for a simple programme, which may be printed locally in whatever quantity may be desirable, and distributed through the Congregation.

The Mission of the Church emphasizes in the occasion of this Centennial and Semicentennial, the significance of the missionary work of the Church, the immediate touch it gives with the need of humanity and with the hope in Christianity, and the direct application of the missionary responsibility to ourselves both as individuals and as a Church. It is earnestly hoped that in doing this it may render a real and practical service to every Parish and to every Mission in the Church. W. C. L.

Bronxville, New York,
June 27, 1921.

PRAYER OF DEDICATION

Almighty God, Who art the only Poet and true Artist of the Universe, Who dost write across the centuries of Time the Drama of Human Development, and before Whom continually passes the Pageant of the Generations: We offer to Thee for Thy blessing this celebration of the mission work of Thy Church, as with praise to Thee we look back upon the hundred years now brought to a close, and with prayer look forward to the hundreds of years into which we are just entering. Forgive in Thy Fatherly goodness all that falls short in this offering of worship; and bless what is good in it to a greater measure of service than without Thy blessing it could possibly attain. Use it, magnify it, perfect it, we pray Thee, as we each of us do our parts, to the glory of Thy Name, to the wider spread of Thy Love throughout the Church and throughout the world, and to the hastening of the day when Thy Will shall be done on earth as it is in Heaven, through the power of the Only Perfect Word, Thy Son, Jesus Christ, our Lord. *Amen.*

The Mission of the Church

A CELEBRATION FOR THE CENTENNIAL OF THE MISSIONARY ORGANIZATION OF THE CHURCH AND THE SEMICENTENNIAL OF THE WOMAN'S AUXILIARY

Ye Christian Heralds Go Proclaim

Ye Christian heralds, go proclaim
Salvation in Emmanuel's name:
To distant climes the tidings bear,
And plant the Rose of Sharon there.

The Choir, preceded by a Crucifer, comes in processional up the centre aisle. In their midst come three figures in the friar's cowl and gown representing

The Voice of Divine Mediation, *in soft white or cream, lined with very pale yellow or with purple, and carrying a large processional Cross;*

The Word of God, *in a soft blue, lined with rose, and carrying a Bible; and*

The Appeal of the Human Spirit, *in soft rose, lined with blue, and carrying a Flaming Torch.*

At the head of the aisle the Choir divides, the parts going to places at the front corners of the Nave, where they lead the singing of the Congregation. The three Voices go to their respective places—in front of the Altar; at the Lectern; and at the Pulpit. From the Chancel door or the Vestry door come Angels to meet the three Voices. Two, in lavender with golden wings, attend the Voice of Divine Mediation, one on either side of him; one in rose with golden wings attends the Word of God at the Lectern; and one in blue with golden wings attends the Appeal of the Human Spirit at the Pulpit. With the Choir may be carried the American and Church Flags in procession; these should be placed at either front corner of the Nave. At the close of the hymn, the Voice of Divine Mediation, standing facing the Congregation, raises the Cross high above him as he speaks.

VOICE OF DIVINE MEDIATION

The Lord is in His Holy Temple: let all the earth keep silence before Him. (Habakkuk II, 20.)

WORD OF GOD

For the earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein. (Psalm XXIV, 1.)

APPEAL OF THE HUMAN SPIRIT

Lift up your hearts! Yea, lift them up unto the Lord!

CONGREGATION

We lift them up unto the Lord.

The Voice of Divine Mediation, lowering the Cross, turns and kneels at the Chancel Rail to offer the following Collect. The other two Voices turn partly toward the Altar but remain standing. The four Angels also kneel. The Congregation remains standing.

VOICE OF DIVINE MEDIATION

O God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And hasten, O Lord, the fulfillment of Thy promise to pour out Thy Spirit upon all flesh, through Thy Son, Jesus Christ. Amen.

The Voice of Divine Mediation rises and turns round again, and speaks in a loud voice, as not merely addressing the Congregation but also those that are far off.

VOICE OF DIVINE MEDIATION

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in!

APPEAL OF THE HUMAN SPIRIT

Who is this King of Glory?

WORD OF GOD

It is the Lord, strong and mighty, even the Lord mighty in battle.

VOICE OF DIVINE MEDIATION

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in!

APPEAL OF THE HUMAN SPIRIT

Who is this King of Glory?

WORD OF GOD

Even the Lord of Hosts; He is the King of Glory. (Psalm XXIV, 7-10.)

The Congregation sit down. The Organ plays softly the Beethoven theme used for the hymn, Light of Those Whose Dreary Dwelling. The hymn should not, however, be sung.

During this music there comes in a group of people representing the Domestic Mission Field. They may be Pioneers, Indians, Negroes or Immigrants, of any race or color to be found in America, so they be akin to the people in the Congregation either in blood or in association of some kind. Their condition of need is important rather than their race. They are poor, even destitute, unkempt, untaught,—a man, a woman and girl or two, and two or three children. They look about them hopelessly, and then sit down, the man sprawled out, on the steps of the Choir. In a pause of the music the Appeal of the Human Spirit speaks meditatively:

APPEAL OF THE HUMAN SPIRIT

For I am a stranger with Thee, and a sojourner, as all my fathers were. O spare me a little, that I

may recover my strength, before I go hence, and be no more seen. (Psalm XXXIX, 14-15.)

A moment later, while the Beethoven music continues, a similar group comes in from the back, near the Chancel Rail. They represent the Foreign Mission Field. They are Chinese coolies, poor people of the lowest class, some of them with heavy burdens on their backs. They crouch down together at the Chancel Rail. One or two Mandarins or other upper-class Chinese appear. The coolies in fear get quickly up out of their way, and kow-tow before them. The Mandarins regard the coolies haughtily and then looking about them stand behind them in self-satisfied pride and mild curiosity, a marked picture of contrast between the extreme classes. If preferred, the group may be of any other race or nationality ministered to by the Department of Foreign Missions. The music has ended. There is silence a moment and then the Word of God speaks meditatively:

WORD OF GOD

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. (St. Matthew XI, 28-30.)

Again there is silence. The man in the nearer group lies sleeping sprawled out on the Choir steps; the women sit vacantly doing nothing, looking around, the little ones at their knees. One of the Mandarins, in disgust at the contaminating proximity of the coolies, haughtily with a gesture of his fan commands

them to remove themselves. They hurriedly get away a few steps and then crouch down again as before. This is the only interruption. Then in ringing tones the Voice of Divine Mediation breaks forth:

VOICE OF DIVINE MEDIATION

Hear, sons and daughters of the Eternal God,
Of Him Who is the All-Creator, King
And Father of the golden world and all
The life and joy and beauty therein is,—
Hear, hear the silent cry of misery!

O'er all the earth, in every land and clime,
Life, human life, falls short of God's design.
The Love of God broods helpless o'er the world
Until your love continue and extend
The blessed incarnation of His Son.
The Fatherhood of God cannot prevail,
His Father-Love cannot express itself
Save through the Son.—And ye are sons of God.

In hunger and in rags, in ignorance,
In narrowness and selfishness of heart,
In blindness and stupidity of soul,
The wretchedness of all the world cries out
From out its poverty.

To you it cries. Oh, you will not deny
The Father this fulfillment of His Love?
Lift up your hearts! Stretch out your hands to help!
Help these your brethren, and therein help Him!
For so shall even your weak human hands
Serve mightily the Will of God, and through your arms
Shall thrill the boundless power of His Love!

The organ plays again the latter half of the Beethoven theme.

WORD OF GOD

Hear, oh ye people, how the Lord proclaimed His Mission to the world, when He began His ministry:

And Jesus returned in the power of the Spirit into Galilee. And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it is written: The Spirit of the Lord is upon me, because He hath appointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (St. Luke IV, 14-19.)

The Organ repeats softly the last line of the Beethoven theme. This reading of the Word of God arouses a little attention among the group on the Choir steps. One young woman, when he says "to preach the gospel to the poor," sits up and listens; and when he says "to heal the broken-hearted", she lays her hand on the knee of another of the women and attracts her attention with a gesture to the Word of God. They try to arouse the man, but he still sleeps heavily on. But one or two of the little children listen with them to what follows.—The Chinese group, both the coolies and the Mandarins, distant

and in ignorance, remain heedless, and pay no attention whatsoever beyond a general disdainful curiosity.

Voice of Divine Mediation

As simple food and drink, mere bread and wine,
Are physically needed for the body's strength,
So for our spirit's needs, the Love of God,
Made real, made human to our simple minds
And to our little human hearts by Christ.

The Voice of Divine Mediation turns and takes from the Altar the Chalice with the Paten upon it, the symbols of our communion with God, and holds them up in one hand as he holds up the Cross before the Congregation with the other, while the Word of God reads from the account of the institution of the Last Supper. Some of the group of poor people are almost irresistibly drawn toward the Cross and the symbols of the Communion, one or two rising and timidly moving a step or two nearer. Others remain untouched and the man continues asleep. So too the Chinese continue quite indifferent.

Word of God

Hear, oh ye people, how the Lord declared His last request of all His true disciples, just before He entered into His Gethsemane and climbed the height of Calvary:

And when the hour was come, He sat down, and the twelve apostles with Him. And He said, With desire I have desired to eat this passover with you be-

fore I suffer. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: This do in remembrance of Me. Likewise also the cup after supper, saying, This is the new testament in My blood, which is shed for you. Ye are they which continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in my Kingdom. (St. Luke XXII, 14-15, 19-20, 28-30.)

The Voice of Divine Mediation advances a step nearer the Congregation bearing the Cross and the Chalice and Paten. The Angels go forward with him and then kneel on either side of him.

VOICE OF DIVINE MEDIATION

The gift of God,—His Life!

APPEAL OF THE HUMAN SPIRIT

The food whereby
We grow to be in spirit more like Him!

The Word of God and the Appeal of the Human Spirit and their attendant Angels kneel, and the Congregation kneel, as led by the Choir they sing the hymn:

BREAD OF THE WORLD IN MERCY BROKEN

Bread of the world, in mercy broken,
Wine of the soul, in mercy shed,
By Whom the words of life were spoken,
And in Whose death our sins are dead;

Look on the heart by sorrow broken,
Look on the tears by sinners shed;
And be Thy Feast to us the token
That by Thy grace our souls are fed.

During the singing of this hymn, some of the Chinese coolies evince a little interest, as even do the Mandarins in a supercilious way, while more of those in the group of the Domestic Mission people approach nearer. However, still timid or discouraged they again withdraw.

Others also, people belonging to both the Foreign and the Domestic Mission Fields, attracted by the singing, come in from the sides of the Church and up the aisles,—Japanese, Indians, Liberians, American Negroes, Eskimos, Cubans, Mexicans, South Americans, or Immigrants. But most of these too only pass through or withdraw again whence they came, though some of them indeed linger near the Chancel Rail, opposite the Chinese, or on the Choir Steps with the group of people representing the Domestic Field. All motion stops and all listen impressively as the Word of God speaks:

Word of God

Hear, oh ye people, how the Lord bequeathed His mission to the Church, to His disciples, and to you, when He ascended into Heaven:

And Jesus came and spake unto them, saying, All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things

whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world. Amen. (St. Matthew XXVIII, 18-20.)

The Organ plays and the Choir sings, after a short pause, the DRESDEN AMEN.

VOICE OF DIVINE MEDIATION

So, rising from the dust, it cries,—the prayer
Of human need,—to all with ears to hear;
While from the Heavens the Voice of Christ says Go!

The Appeal of the Human Spirit, looking up to Heaven, speaks quietly, reflectively, as if thinking over in ecstasy the commission which the Word of God has just read.

APPEAL OF THE HUMAN SPIRIT

And He said unto them, Go ye into all the world, and preach the gospel to every creature. (St. Mark XVI, 15.)

VOICE OF DIVINE MEDIATION

This do in remembrance of Me. (St. Luke XXII, 19.)

The Organ repeats very softly, without the Choir, the DRESDEN AMEN. *There is silence. Then the Appeal of the Human Spirit, turning directly to the Congregation, addresses them in the Missionary Memorial:*

So has the message of the Christ been borne;
So through the world since then His Church has
spread;
And now we celebrate what by His grace
Our Church within the century has done.

One hundred years ago the Spirit stirred
The hearts of our branch of the Christian Church,
New risen from her weakness and depletion,
To heed the great commission of the Lord.
In Philadelphia, in St. James's Church,
Under the guidance of the wise, serene,
And venerated Bishop, William WHITE,
In truth the earthly father of our Church,
By General Convention, met in May
Of 1820, was the first step taken;
And in November, 1821,
By special General Convention, called
To meet again in Philadelphia,
There in St. Peter's Church, with prayer and praise,
Was organized the Church's missionary work,
Under the form and name, at first, of

THE PROTESTANT EPISCOPAL MISSIONARY SOCIETY
IN THE UNITED STATES FOR FOREIGN AND
DOMESTIC MISSIONS

A noble train of men have done their part
In managing this work these hundred years
In all its changing forms, as ever grew
The understanding and the vision of its scope,
From BOYD and MILNOR, down through Alvi TWING,
Whose great heart sent the missionary blood

Surging throughout the swiftly growing Church;
Through LANGFORD, man of prayer, and faithful KIMBER;
ROBERTS and THOMAS, those devoted treasurers;
To Arthur Selden LLOYD, the living soul
Whose spirit breathed again reviving life
Through all the struggling missions of the Church.

For all their labor and their faithfulness
We gratefully ascribe our joyful praise
To Thee, Thou ever glorious Trinity,
With Whom all things begin, and all things end.

Here and at the other similar places following, the Congregation will express their thankfulness and praise to God by joining with the Choir in singing the GLORIA PATRI. *Or it may be recited.*

CONGREGATION

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

APPEAL OF THE HUMAN SPIRIT

At first the Church's missionary zeal
Conservatively held itself within
The separated fields and single powers
Of each established diocese.

So HOBART built the Church up in New York,
And served the Oneida Indians zealously;

And in Virginia MOORE rebuilt the Church
To be a source unfailing of support;
While through Ohio first, then Illinois,
Philander CHASE, an impetuous St. Peter, spread
His own indomitable frontier faith.

But gradually the mission work outgrew
The limits of diocesan control.
A truer mind united all their strength
Behind one common effort for the cause;
And then to larger scope and fuller powers
Diocesan, with other missions, grew:
As RAVENSCROFT beyond the mountains saw
The Mississippi Valley stretch, one vast
Unending missionary field; and as
The giant OTEY, like Chrysostom, went
Striding along and bearing Christ through Tennessee;
As later, the incomparable WHIPPLE served
The mingling, clashing peoples, white and red,—
Among the pioneers a pioneer
Of God, in Minnesota.

So through all these years
The missionary spirit has inspired
In every diocese, through these and all
Who like them served, increasing great results.

For all their labor and their faithfulness
We gratefully ascribe our joyful praise
To Thee, Thou ever glorious Trinity,
With Whom all things begin, and all things end.

CONGREGATION

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

APPEAL OF THE HUMAN SPIRIT

Thus still the spirit and the vision grew
Till 1835,—inspiring year!—
When General Convention made the claim
That Baptism makes each child of God thereby
A worker in the missionary Church;
And that the Church should wait no human call,
But send her Bishops forth in Jesus' name
To all the world, wherever there was need.

Since then with heavenly fire the Holy Ghost
Abundantly has blessed the growing Church:
Throughout the West the mission work has grown;
And toward the East the foreign missions spread;
And many are the saints have given their lives
To teach the love of Christ throughout the world.

Among the clouds that shroud the distant East,
Where rises with the Sun the Love of God,
These names will ever shine in golden light:
Augustus Foster LYDE, whose youthful soul
Toward China pointed mission effort as he died;
The elder BOONE, the first of Bishops in that land,
Who shepherded the infant Chinese Church;
Heroic THOMSON, who maintained alone
The Chinese Mission through long starving years;
And WILLIAMS in Japan, whose gentleness
Made clear God's Love to oriental minds;

The learned SCHERESCHEWSKY, Wyclif of the East,
Who, dauntless though completely paralyzed,
Gave China access to the Bible as its own;
And INGLE of Hankow, whose early death
Reflected, strong and crystal pure, the Eternal Life;
With PAYNE and FERGUSON, who toiled for Christ
Where Africa has sown the liberty
For which she sojourned in America.

For all their labor and their faithfulness
We gratefully ascribe our joyful praise
To Thee, Thou ever glorious Trinity,
With Whom all things begin, and all things end.

CONGREGATION

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

APPEAL OF THE HUMAN SPIRIT

And those who toward the sunset bore the Gospel on,
Crossing the plains and mountains to the Coast:—
From Jackson KEMPER, who explored and claimed
The spiritual boundaries of the West;
Through POLK, the Christian soldier of the South,
The pastor, bishop, friend of white and black alike;
And James Lloyd BRECK, his life a sacrament
Devoted to the unbroken wilderness;
Through KIP and SCOTT upon the western Coast;
And Daniel Sylvester TUTTLE,—youngest then
Of all the Bishops, more than fifty years ago
He laid foundations for the Church of Christ

Along the Rocky Mountains,—now the hale
And venerable Presiding Bishop of the Church;
And HARE, as angels swift and keen and strong
To bear Christ's message to the Indian tribes,
Apostle of Dakota and the Sioux;
To Hudson STUCK, whose spirit hovers now
Above the summit of Denali, there
In high majestic benediction guarding still
The Indians of the Yukon and the Eskimos.

For all their labor and their faithfulness
We gratefully ascribe our joyful praise
To Thee, Thou ever glorious Trinity,
With Whom all things begin, and all things end!

CONGREGATION

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

WORD OF GOD

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him day and night in His temple: and He that sitteth on the Throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and

God shall wipe away all tears from their eyes. (Revelation VII, 14-17.)

Appeal of the Human Spirit

Then as one rounded century gives way
With this centennial greeting to the next,
There gather in the spirit, instantly
Caught up to meet these heroes of the past,
The virile throngs of all the living, led
By that beloved Chief Shepherd of the Church
Whose many years of Christian vigor bind
Together into one companionship
Of faith and toil the fathers of his earliest days
And these his sons in Christ and grandsons of the new.
For all alike in Christ are yet alive,
All forward in one mighty army move,
And all alike One Holy Master serve!

Voice of Divine Mediation

Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify His glorious Name, evermore praising Him, and saying:

Congregation and Choir

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High! Amen.

The Sanctus *should be sung by the Congregation with the Choir. Or, if it be practicable, the Sanctus from Gounod's St. Cecilia Mass may be sung by the Choir alone.*

At the beginning of the Sanctus, the Voice of Divine Mediation comes forward down toward the Choir steps, holding the Cross high up before the Congregation. The Angels attending him also come with him. During the Sanctus, many of the simple people of the groups of the Foreign and Domestic Mission Fields listen intently, some of them lost in ecstasy coming down on either side, so that they form, all of them together, a semicircle behind the figure of the Voice of Divine Mediation. Even the attention of the Mandarins is attracted and they listen with the others.

When the Sanctus comes to an end, the poor continue to listen, pathetically hoping for it to begin again. Then they return back to their places, where they were before the Sanctus began. The Mandarins quickly regain their cynicism jeering at the simplicity of the poor coolies.

The Congregation should kneel during the Sanctus, and rise from their knees and resume their seats at the close. The Voice of Divine Mediation remains at the Choir steps.

Word of God

The angel song of adoration rings
And echoes through the air! But soon
It dies away, unless within the heart
It lingers, echoing and re-echoing
In daily life. Then round the Throne of God
Its ecstasy of praise resounds eternally!

Oh, these high moments of transfiguration,
Treasure them! Transmute with them your hopes
And cares and joys to love and sympathy!

Hear, oh ye people, how the Blessed Lord became transfigured, and the wretched need awaited His transfiguring Love below:

And it came to pass, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And as they came down from the mountain, straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him. And behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son, for he is my only child. (He) hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away. (St. Luke IX, 28-29; St. Mark IX, 9, 15; St. Luke IX, 38; St. Mark IX, 18.)

Among the poor people of both groups, some are eagerly listening, waiting, hoping; others are discouraged. The Mandarins watch stolidly with contemptuous curiosity. There is silence, a long silence.

Voice of Divine Mediation

Is it nothing to you, all ye that pass by? (Lamentations I, 12.)

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they plenteously bringing forth the fruit of good works, may in Thy service be plenteously rewarded, through Jesus Christ our Lord. Amen.

After a pause the Voice of Divine Mediation goes back to his place in front of the Altar.

Then one or two friendly people, a man and a woman, go up from the sides of the Congregation, and maybe one more from the middle of the Congregation. They go up among the poor people of both groups and greet them in a kindly manner, mingling with them and engaging them in conversation, and pointing them to the three Voices, as if explaining to them who they are.

Then from different parts of the Congregation a Physician and a Nurse go up. The Physician puts on his white operating coat as he goes, and carries his instrument bag with him. The Nurse is dressed in white and carries in her hand a bandage roll or other simple first aid equipment. One of the friendly people who went up first calls the attention of the Physician to a sick or injured child among the Chinese, and he immediately proceeds to examine and do what he can for the patient. The other Chinese gather around with intense interest, and even the Mandarins come out of their indifference. One Mandarin especially becomes almost excited as he watches the Physician, talking with the other Mandarin and at last rushing out. He soon returns with a handsomely dressed but feeble boy, his son, whom he brings up to the missionary Physician, crowding through and pushing others out of the way to get him there. He appeals for attention and help, making almost frenzied offers of great reward. The Physician nods to him kindly, but makes him wait until he has finished with another patient.

Meantime the Nurse has given her attention and help to the destitute people of the group representing the Domestic Mission Field, with similar good results, some evidence of gratitude, and increasing appeal for further help. Other people may come in to increase the number of each group.

At the same time this action is going on, the following lines are spoken:

APPEAL OF THE HUMAN SPIRIT

No suffering so great, no pain so slight
But with it Christ can sympathize.—And you?

WORD OF GOD

God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which he did. (Acts x, 38-39.)

After the Medical type of Missionary Work has been clearly presented, a young woman, one of the first friendly group of Missionaries, gathers about her, on the Choir steps, some of the children of the people of the Domestic group and begins to teach them.

The Missionary Physician, finding a serious case among the Chinese, probably the Mandarin's son, calls the Nurse for her assistance. They instruct the patient's friends how to carry him, and they go out with him. Some of the Chinese also go out, and then soon return.

The other two of the friendly Missionaries similarly gather Chinese children, or young people of either group around them and teach them.

Then other Teachers, of university grade, come up from the Congregation, two or three of them. As they come, they may put on their academic gowns and caps and the hoods of their university degrees. Around them gather some of the older people, especially keenly intelligent young men, who show their eagerness for the instruction afforded. Some of these may come in from either side, as if having heard about the educational advantages offered to them through the Church's Missions. As this suggestion of the Educational kind of Mission Work continues, the following lines are spoken:

Appeal of the Human Spirit

O send out Thy Light and Thy Truth, that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling. (Psalm XLIII, 3.)

Show me Thy ways, O Lord: teach me Thy paths. Lead me in Thy Truth, and teach me: For Thou art the God of my salvation; on Thee do I wait all the day. (Psalm XXV, 4-5.)

Word of God

And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things. (St. Mark VI, 34.)

Between the quietly, clearly spoken lines of these passages there should be a short silence. So also at

the end. Then the Appeal of the Human Spirit speaks meditatively:

APPEAL OF THE HUMAN SPIRIT

To know the Love of God is not a thing
That we can learn at once. A little first,
Then as we grow in power to believe,
A little more, until at last we know
Its wonder.

His Glory and His Love surround us everywhere,
But blind, we have no eyes to see the Light,
No ears to hear the Music of the Spheres.
We grow the eyes, the ears, to see and hear;
The mind to think and comprehend; at last
The heart and soul to know, to realize
The dazzling glory and the tenderness
Most infinite of God's absorbing Love.
Then comes He in His Glory and His Love
To judge our world. And then how petty seem
In that supernal Light our little selves,
Our weak, spasmodic, hesitant belief.

So teaching is primarily the nurture of the soul,
And they who give themselves to it
Indeed obey the Lord's command, to feed
His lambs, His sheep.

After a pause, sufficient to mark the distinction between the two types of Missionary Work, during which the teaching continues, the Word of God speaks:

WORD OF GOD

How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written,—How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! (Romans x, 12-15.)

During the latter part of this passage, there come from the Vestry Room, or from either side of the Church, two Clergymen, wearing their surplices and stoles. They go up, one to the Domestic and the other to the Foreign group of people. Those who are teaching call the attention of their listeners to the Clergymen, who standing among them begin to speak to them. The Physician and the Nurse return whence they went, and they also bring people to the Clergymen. The Voice of Divine Mediation, looking at the Clergymen preaching in front of him, addresses them:

VOICE OF DIVINE MEDIATION

Jesus saith:—Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you. (St. John xv, 16.)

After watching the missionary work going on in the Choir for a moment, the Appeal of the Human Spirit turns toward the Congregation as he speaks:

Appeal of the Human Spirit

The splendor of the calling! To proclaim
The tidings that shall revolutionize
The world for every helpless human soul,
Pour sunlight into life and set it free,
No matter what the walls and iron bars,
The hampering restrictions that confine,
And, opening up the doors of death, turn loose
Our hopes, our plans, our friendships, and our love
To endless years of immortality!

The Christ!—Who is what God must mean to man!
To tell of Him,—the story, so divine,
So human: how he dawned, at Bethlehem,
Upon the eastern horizon of life,
Lived here on earth His wondrous life,
And passed triumphant on, through Calvary,
To permeate the life of all mankind,
To dominate the globe, and yet, as well,
To enter every heart, a Child with every child,
With every woman, every man, a Friend!

And think! To be the first to tell of Christ
Belongs to only two,—the mother, and the one
Who in His Name is sent.
Ah, this it is to preach!

Voice of Divine Mediation

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting Life. For God sent not His Son into the world to condemn the

world; but that the world through Him might be saved. (St. John III, 16-17.)

Among the poor people of the Domestic Mission group, a woman crowds up to the Clergyman with her little child, whom she wants him to bless. He takes the little one and puts his hand upon its head and then gives the child back to the mother. Other little children come in closer around the Clergyman as he talks to them.

VOICE OF DIVINE MEDIATION

Jesus saith:—Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God. (St. Mark X, 14.)

To the Foreign group returns the Chinese father, the Mandarin, who went out with the Physician and his sick or injured son. The mother is with him. They are in great grief, and wear the distinctive white mourning of the Chinese. They cast themselves down before the Clergyman to tell him of the death of their son. He comforts them, raises them up, and points them to Heaven.

VOICE OF DIVINE MEDIATION

I am the Resurrection and the Life, saith the Lord. He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die. (St. John XI, 25-26.)

Fear not. I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for evermore. Amen. (Revelation I, 17-18.)

Both groups settle down around the Clergymen, either kneeling as the Clergyman offers prayer with them, or sitting as he instructs them in Christian doctrine and conduct, while the Appeal of the Human Spirit speaks the lines summarizing the kinds of Mission Work.

APPEAL OF THE HUMAN SPIRIT

The hopes and griefs of body, mind, and heart
Are all wide gateways opening on the road
That upward leads the traveling soul to Heaven.
Beside these gates the Master's Servants wait
To welcome and to guide the traveler Home.
Thus Doctor, Teacher, Pastor serve the Christ.

But for the effort made, the brave lives given,
There must be steady, plentiful support
Of money, courage, understanding, cheer;
And as the lives and strength are spent, more men,
More women, and more money must be sent
To carry on their work whose work is done.

To this great aspect of the Mission Work,
Its Service of Supply, even from the first
The Women of the Church throughout the land
Have given their unremitting work and prayer.
But unobtrusively they have done their part,—
As forests sow their seed and grow new growth,—
In simple thought to further Christ's behest;
And many therefore are the names of those
Whose names are writ in Heaven, but not on earth.
Nor was it until fifty years ago
Their work was organized distinctively:

In 1871, in Baltimore,
By General Convention authorized,
The Board of Missions gathered all their work
Together into one department, called:—

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

Whose Jubilee this year we celebrate
With grateful praise to God for all the past,
And prayer for blessing on the years to come.

Those fifty years remember gratefully
Three sisters who directed growth and work,
The last to cheer departing workers on
When leaving for the distant field, the first
To welcome them upon their safe return.
And now their name will always name the EMERY
Fund,
That welcomes home the worker to her rest.

And with those three how many did their part
Whose names not only call our grateful minds
To service nobly given, but represent
So many more, who served as well as they:
As HARRIET M. TUTTLE, MARY COLES,
CORNELIA JAY, and MARY H. BRUNOT;
And SALLIE STUART, SUSAN LAWVER, MARY HART,
And ALICE THAYER. Besides their work at home,
Their womanly support has often overflowed
And sent forth women workers to the field,
Succeeding to the sacred places left
By EMMA JONES and LYDIA MARY FAY

In China, LISA LOVELL in Japan,
By ANNIE FARTHING, she who gave her life
A martyr in Alaska; by MARTHA BRIERLEY
And MARTHA W. PAYNE in Africa;
SISTER ELIZA and SYBIL CARTER in the West,
And PATTY BUFORD among the Negroes in the South.

But far the greatest work that they have done,—
Far greater than the boxes they have sent
To touch with personal care the personal needs,
Than all the Fourteen Million Dollars given,
Than training and than teaching done,
Far greater than all these,—the nursing of
The missionary spirit at the hearth
Of every parish and of every home.
That mother spirit lifts their offerings up
And guards with woman love the mission work.

For all their labor and their faithfulness
We gratefully ascribe our joyful praise
To Thee, Thou ever glorious Trinity,
With Whom all things begin, and all things end.

CONGREGATION

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Organ plays the hymn, Holy Offerings, Rich and Rare. The Missionaries and the People of the Missions turn toward the Altar and kneel with their arms outstretched before them, the palms up. The

Offerings should be received by one of the Clergymen at the Choir steps, and he should then give the Mission People opportunity to contribute, remembering the many instances of generous and devoted support of other mission work by the People of the Church's Missions in every part of the world from Liberia to China and Alaska. When the Offertory is presented and the hymn is sung, the Voice of Divine Mediation should turn around and face the Altar. The Congregation will sing the hymn with the Choir.

Holy Offerings, Rich and Rare

Holy offerings, rich and rare,
Offerings of praise and prayer,
Purer life and purpose high,
Clasped hands, uplifted eye,
Lowly acts of adoration
To the God of our salvation,—
On His Altar laid, we leave them:
Christ, present them!
God, receive them!

The two groups of Mission People withdraw and stand in the corners of the Choir near the Chancel Rail, their Missionaries with them.

Appeal to the Human Spirit

Thanksgiving sings exultant in our hearts
For all the progress of the century!
At first, in truth, our vision was too dim:
As Christians we could hardly have done less.

But toward the last the heavenly vision shone
With heart-inspiring splendor down the path,
And now for twenty years the growing work
Has swept increasingly triumphant on!

And greatest of achievements realized,
As England has for sixteen hundred years
Her own Church had, and as America
Since 1785 has had her Church,
United in the world-wide Christian Church,
So, too, the fruit of missionary work,
Japan has now her Nippon Sei Ko Kwai,
And China her Chung Hua Sheng Kung Hui:
The Holy Catholic Church in China and Japan!
And other nations, Cuba, Mexico,
Liberia, Brazil, will take their place
With Christian Churches nationally organized!

Yet still too feeble all our efforts are:
Tremendous is the work there is to do!
And far we lag behind. Imperative the need!
The opportunity still multiplies,—
For thousands throng to beg the Blessed Word;
Yes, Nations ask direction in the Way;
And Races bring their kindled fires
To hail the Cross and show the empty Tomb!

Voice of Divine Mediation

Awake, awake; put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem! (Isaiah LII, 1.)

Word of God

Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith

unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith unto him the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. (St. John XXI, 15-17.)

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be One Fold and One Shepherd. (St. John X, 16.)

Appeal of the Human Spirit

I hear the rhythmic tramp of many feet;
I feel their vibrant tread around the globe;—
The countless thousands seeking, seeking, seeking Him,
The Living One, the Christ!

The Organ plays the hymn, From Greenland's Icy Mountains. Up the aisles, from the sides, through every entrance come people of every race and kind to whom Missions are sent, or to whom they ought to be sent. They may properly carry the Flags of their nations. They surge up the aisles toward the

Chancel, and kneel at the head of the aisles in supplication. When the Organ comes to the end of the tune, the Voice of Divine Mediation speaks, his words ringing out over the Congregation.

VOICE OF DIVINE MEDIATION

Jesus saith:—The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest. (St. Matthew IX, 37-38.)

The Organ will then resume the hymn and the Congregation will sing, led by the Choir, the third stanza:

FROM GREENLAND'S ICY MOUNTAINS

Can we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's Name!

Entering into their full responsibilities and privileges as Christians, the People of the Missions, to whom the Missionaries are sent, say the following lines together. As many among the Congregation as wish to do so may also join in with them. The Congregation should remain standing.

Mission People and Congregation

And we,—we too,—will hearken to His call:
We too will give what time and toil we can,
And of our wealth or poverty a part;
We too will daily pray for Mission Work. *Amen.*

Voice of Divine Mediation

That there may be One Fold, and One Shepherd!

The Voice of Divine Mediation will then raise high the Cross over the people, and all the people standing, both those of the Missions and those in the Congregation, and raising high their right hands, together say

The Creed

I believe in God, the Father Almighty, Maker of Heaven and earth:

And in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose from the dead; He ascended into Heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body; And the Life Everlasting. *Amen.*

The Congregation and all the people will remain standing.

VOICE OF DIVINE MEDIATION

The kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. (Revelation XI, 15.)

CONGREGATION

Amen.

WORD OF GOD

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lamb, clothed in white robes, and palms in their hands, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. *Amen.* (Revelation VII, 9 and 12.)

VOICE OF DIVINE MEDIATION

Let us pray.

All will kneel. The Voice of Divine Mediation, holding the Cross high above them, alone remains standing, as all together say

THE LORD'S PRAYER

Our Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done

on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The Congregation and all the people remain kneeling, the Voice of Divine Mediation, as before, alone standing, as the Choir sings the Missionary Hymn written and composed for the Centennial.

Lux Ecclesiae

Lord God of Heavenly Love and Life,
Down all the years from hand to hand
Thy torch has passed in peace and strife
From prayerful home to heathen land:
To our hands now entrust Thy Light,
To bear it on into the night!

For still in crowded city street,
On lonely mountain, wind-swept plain,
Unhelped the weak and ignorant meet,
And thousands still Thy Love disdain:
So would we, too, Thy torch of Light
Bear forth still on into the night!

The ancient empires of the east,
The new-found regions of the earth
Still wait the summons to Thy Feast
And sonship through the great Rebirth:
Lord, by our hands send forth Thy Light
To call them all from out the night!

By earnest prayer and ample alms
As joyful sacrifices given,
Or lives oft blessed by martyr palms
The Saints who bore Thy torch have striven:
So may we, too, receive Thy Light
And bear it far into the night!

And yet, Oh God, here in our hearts
Sin's darkness still obscures Thy Love:
Search with Thy Light our inward parts;
Illume our lives with Thy great Love!
Then to our hands entrust Thy Light
To bear it on into the night!

Voice of Divine Mediation

Then said Jesus to them again, Peace be unto you. As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. (St. John xx, 21-22.)

As after the reading by the Word of God of the passage in which Jesus bequeathed His Mission to the Church, saying, Go ye therefore and teach all nations, and Lo, I am with you alway, even unto the end of the world,—so here again the Organ will play and the Choir will sing the Dresden Amen.

There is a moment for silent prayer.

The Organ and the Choir strike up the Recessional Hymn:

ALL HAIL THE POWER OF JESUS' NAME

All hail the power of Jesus' Name!
Let Angels prostrate fall;
Bring forth the Royal Diadem
And crown Him Lord of All!

Let every kindred, every tribe,
On this terrestrial ball
To Him all majesty ascribe,
And crown Him Lord of All!

All those who have been taking the part of Missionaries or of those to whom Missionaries are sent, march out down the centre aisle, led by the Crucifer of the Choir. The Choir goes last. The Three Voices and the Angels remain at their places during the Recessional until the Choir starts down the aisle; then they withdraw from the Church, going out through the Chancel door.

LUX ECCLESIAE

Mariana S. Carroll, 1921.
1. Lord God of Heaven-ly Love and Life, Down all the years from hand to hand
Thy torch has passed in peace and strife From prayer-ful hand to hand-from hand:
To our hands now en-trust Thy Light To bear it on — in-to the night! A-men.
in-to the
in-to the
Cross

2. For still in crowded city street,
On lonely mountain, wind-swept plain,
Unhelped the weak and ignorant meet,
And thousands still Thy Love disdain:
So would we too Thy torch of Light
Bear forth still on into the night!

3. The ancient empires of the east,
The new-found regions of the earth,
Still wait the summons to Thy Feast
And scorn Thy through the great Rebirth:
Lord, by our hands send forth Thy Light
To call them all from out the night!

4. By earnest prayer and ample alms
As joyful sacrifices given,
Or lives oft blessed by martyr palms
The Saints who bore Thy torch have striven;
So may we too receive Thy Light
And bear it far into the night!

5. And yet, Oh God, here in our hearts
Sin's darkness still obscures Thy Love;
Search with Thy Light our inward parts;
Illume our lives with Thy great Love!
Then to our hands entrust Thy Light
To bear it on into the night!

William Channing Langdon, 1921

(Copyright, 1921, by W. C. Langdon and M. H. Carroll)

Copies of this Hymn, enlarged to size convenient to fit in New Hymnal, may be obtained from the Educational Division of the Department of Missions, 281 Fourth Avenue, New York City. Price, 15c. a dozen.

1 Ed. 7-21. 12M. Srh.

LA
AU
TI